M-331
Enneagram

Tuesday June 19, 1962 Played on Thursday August 16, 1962

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M-331
Enneagram

Tuesday June 19, 1962

Played 6m Thursday August 16, 1962

Hilda Gardiner
Dianne and Lou Castagno
Angela Benis
Helen Krabbe
Evelyn Hodes
Terry Owens

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There is one thing I would like to mention in order to clear up any misunderstanding that you might have, The Foundation as you know, as a whole, is engaged in a cerqtain projedt and the purpose is to have some kind of Orinetal Street. This event will take place some time in June next year. And on that street will be various different things in an Orinetal fahion. Ther will be a mosque nad there will be different little stores and stalls. Maybe a little theatre where certain performances will be given, dances and maybe a playx of hte Black And White Magician. Also, everybody is busy with it. There will be music of some kind, semi-oriental and maybe semi-professional. I don not know how far it will be possible to actualize this kind of a thing and also the purposefor this, and becoming engaged in it is that it will offer x the different people who are working on it, an opportunity to see thamselves. I hope that that is the idea. I m a little bit afraid of course with such kind of attempts that I think that people reallt end up by working together but quite unconscious. For personal reasons, I hyve decided that I would not partake in this at all. But it does notmean that any one in this group who hears about it and maybe feels a little cheated because of me attitude and have a feeling that they would like to work together with some of the others there, and I am sure that can be and would be possible. I think some of you are alrday doing it and I do not want to be in your awy att all. Let's say it goes not with my approval or disapproval. I am quite neutral about it. If you think it is of value to you and that you should work togethes with a group of people for this kind of aim, and it may be quite useful. Then by all means, do it. I am not in your way. Only

I really do not beleive in it very much. And I thonk it is, well, let's call it, a little bit out of place. I have a feeling that if Gurdjieff was alive and it took place in Constantinople and there was someome who actually knew about a variety of different things which belong to the Far or Near East, that it would be a little different. At the present time, it maybe a little too amatuerish but I am not even judging that. I am judging the opportunity that is givem in order to work together. And unless there is a certain kind of leadership which manitains it and brings up the level every time when the tixxx people who are working on it, fall down. Then, of course, it could be of tremednous value. But whatever it is, of you do know of anything that youwould like to work with or, rather, that appeals to you in some way, please talk to me so that, if possible, i can make the arrangm nt for you to join that concerted effort. That is about all I thingk I would like to say. There is one thing, however. It has to do with work during the vacation. As you know, there is no vacation for work. At least I consider it, that it is quite ridiculous to have a vacation from something that has something to do with our ordinary life. And tx that we don not want to have any particular release from that necessity of waking up. Because if we don't do that and we let it go for several mon ths without any particular stimulus of groups or even if perhaps we will not coninue to read because there are no particular tasks. I think that in general, I know human nature well enough, all efforts would go down graduall and towards the end of August you will have forgotton that Gurdjieff ever lived. It is nbt as bad as that, of course, but I do beleive that it is necessary to try to maintain a certain level if we possibly can and for that reason I will not have any vacation, as far as this group os concerned or the group on Wednesday. The Monday group may not continue in the same way as we have done. Instead of that, we might devote that evening to Index work. I would alos use this as

something to tell different people that Index work has gone down a little bit. All to ,y fault. I mean, I am responsiblr for it. I take the rrsponsibility somply because there were some other thing that also had to be done which I beleive were very important and because of tha, I think that the Index work has suffered. We will try to bring it back again to a certain level and for that, we have to have an evening, and hat evening may be Monday. Instead of having Monday evening as we have had as a neutral group, we may have a so-called open apartment on Wednesday where we will get together for lunch and also get together for supper. Bring your own things and eat it here and that might gradually lead into the Wednesday group which we will have sometime during the evening. It is only a suggestion. I do not know if we will do it and I will let you know letar exactly what we are going to do, partivularly if we stop Monday evening as such and some of the friends you may have brpught may be interested in that. Now, let's try to talk about the Enneagram first because I am afraid that if we start talking about some tasks, altho I beleive it is necessary to bring up tasks again and renew them or to hear reports them, that is, if we can continue to work, then perhaps, we may, if we start with that, not have enough time for the Enneagram and I prefer it the other way around.

Q: (Richard Wachtel) Mr. Nyland, what are we to dâ if we have a task that we are doing?

A: That is why I hope we will finish with the Enneagram soon enough so that we have time to devote to the discussion of tasks.

Q: And if we don'T?

A: Then you remind me.

Now, again I would like to say something about this first diagrma which may have led to some misunderstanding. I just want to make sure that you recall it and that you put it in the right place. Here

is, as I said, man as he is, [illegible] and also next to it another one, man as he could be, considered form a different standpoint, usually a standpoint from above. In one case he has all six centers developed and in the other, only three centers developed. And these then were potential which he could actualize by means of work. I would like to explain what is meant by this, this and this, because [illegible] a man being born, starts here. I mentioned the umbilical cord at the time. This being his Emotional Cneter and this his Intellectual Center. But these three stages are only pre-birth. It is the jestation period inwhihc these three are being formed. At the timr and the moment of birth, which is an absolutely important moment, he starts to nreathe. Befroe, he is fed by the mother. When he starts to breathe, he is on his owh. And that is the Fa bridge for man's development so that he can cross from here by means of air and this and this and this can be fully developed. Wehn I say fully developed, it means that it can develop the cenetrs as man has them at the present time, [illegible] which of course, as you remember th other kind of diagram, this being his intellectual cenetr, this his emotional and this his sex center, and that what is developed in man is the possibilit alos, whatever his brain is at the present time, based in associations, whatever his feelings are which are a little bit haphazard, but, nevertheless, are feelings of some kind and natuarlly his sex ceneter which is fully enough developed in Order to serve forthe purpose of procreation of man. So you have to realize that here is a picture of man as he is at the present time, even if the possibility of the developemtnfor here is only the beginning of it and, as you remmamber on the other diagram, this was only a point, and this was only Do Re Mi and t is sex center is the Si Do of the finishing part of the physcial octave. That I still wanted to explain because it may not have been clear so far as last week was concerned. Now, I promised ot tlak about the

Enneagram. And particularly abou the Enneagram in relation to that what we have discussed which was the question of the three bodies. Three bodies, to illustrate it again, ewas like this. That is, there is an effect starting at this Do, effecting this fisrt one at Fa. This line here is this Do being struc] for impressions when they are made conscious. This would create to help to overbridge the Fa of this and then Emotional Body would go up to Si Do. This also would be loosened at the Si Do relationship. So thefe were the three and different centers. You seethe three bodies on a line. You rememeber we have a figure like this inwhich physical joins intellextual by menas of something that there is inbetween, which is Hesdjan. If we take this circle, it is a unit. And probably the simplest unit without measurement; only one particular measurement whidh is the distance frim the radius made by the movement of a certain point around this particular center. The fundamental part that is illustrated by the circel means thar whatever takes place, as represented by a diagram, is a process, This is a diynamic function and certain things taking place from one set of conditions leading into another set of conditions. So the progress, you always have to keep in mind regrading an Enneagram because that by itself, altho it may be at a certaib time a process of what actually has taken place, it never stays at that point. We assume thar there is a certain rotation that is along this circumference of the circle. I do not know if you understand how a rate of vibration is changed into a circular motion or how also a circular motion becomes a rate of vibration; that the two are related. If I have something that goes around like this and I have a line and if I have this movement and this movement at the same time, any one point along this circumference describes a line like this, which become a sine curve. The sine is as illustartion of any kind of a vibration with

a tremendous amplitude or a very small one; or expanded over a certain rhythm, the time element between the two and the time between this and the reutrning point can be quite long. Those are called large rays and these are smaller which I c_n call ultra violet and chemical rays, in a vibration rate as far as feeling are concerend, lso as far as sound whilhe is effected by the same kind of principle. Inthe rotation og a point around the circumference, the important part as a movement which will get away from here or will gp the other way. If you take this on a plane, horizontal, that what I would call above this plane, goes in a direction which I say is higher in nature. If it goes below it is lower in nature. When I rotate this, in this particular direction it could become .. the circel could become a spiral so that the point from where I started may be reahced but a little bit above. The next rotation again would mean that it is above the second one and the third like this and the growth would be indicated by this rotation and a movement in the direction towards a higher level of being. Now, the reason why we use a circle is because it comes back again to the point where it started. That is the only reason. It is digficult to see it on this one unlessyou combine them into one direction, and going to a higher form of being is simply vertical. Here it becomes exactly the same altho we are now tyring to fit the particular motion of htis and the law from which that kind of motion is subject. The fundamental law which is underlying all noumena, that is, those events that we really cannot see but which we can become aware; against the question of phenomena which is something that is visible on Earth. Thsi means we have a triangle, The triangle becomes a very important condideration because if has the power, constantly being in this motion at a very great spped, that this triangle could become a circumference. We could seperate them out int$_o$ three different points because that makes a balance. Thes sides are equal to each other. These angles are also equal si we have to keep in mind these points. The movement along this circle takes

palce in a very special way. It is not just a cpntinuous movement along this circimference. It is a movement according to the Law Of Seven. And therefore, we start tp divide these centers into three parts. I call them now enters becuase this, for the time bieng, in its simplest form, would be a representation of man as he might become. But it is not as yet the application of tbe Enneagram in accordance with the food scale. But we will talk about that later. I first want to say somethingabou this. From this point to this point is called the Instinctive Center.

Q: What is the triangle?

A: I will give it a name. That we call nine, that we call threeand tht we call six. Between nine and three is an arc which is a representation of physical center of man. This bottom part os the Emotional Cneter. This here is intellectual center. We divide it itno three in order to have sub-centers which will function in their own way in regard to w qch other. This being the intellectual part of the instinctive center because it is the closest to that intellectual. This is the emotional part of the instinctive center becuase it is close to that emotional. This is the pure physical-phsyical. This again is physically tinted emotional. This is intellectually tinted emotional. This is emotional-emotional. This is emotioaml intellectual. This is physical intellectual and this is intellectual-intellectual. Now you have a couple of names so that you can figure out what will happen when you start to give these numbers, 1,2, 3,4, 5,6,7,8; when we start to put an octave on this here. We can make t so that this as Do again ends up in the Si which is here, which starts Do Re Mi. Thus 4 becomes Fa. Sol is 5. Las is 7. 8 is Si. You must not pay attnetion to the different distances that there are if we know that one and a half notes which is at Fa and a half note at Di Do, because in a schematic form, it does not matter exactly except it is not a measurement. It is only a sy bol indicating a relationship and

the distances do not matter when we atlk about a symbol in this form. The development of this is in accordqnce with the Law Of Seven. It goes 1 4 2 8 5 7 1. There is thr Enneagram. You know how you reach that figure? And it also will give you an diea of the Enneagram, whefe it comes from and how it belongs to the decimal system. None is the fundamental figure of this. 1 4 2 8 5 7 added up is 27, added up is 9. This is very important from a numerological stand point. This is a soc-alled theosophical addition. In any event, numerolgy can teach you nuch more anout this kind of thing. And this means that nine is fundamental to the Law Of Seven. The Law Of Seven is... we reach this figure by making a fraction of one over seven, dividing it, as you know, seven into seven gives yoy one. Do I have to do it? You understand it? It is not difficult, is it? two-sevenths would give this, starting with the next in line which is two. So, two-sevenths means 2 8 5 7 1 4. Three-sevenths starts with 4; 4 2 8 5 7 1. And four sevenths and so forth. Seven sevenths becomes very important because it is 999999. Alright? That is how you derive 142857. 27 and 9 gives a fundamental note Do for the Enneagram. We are looking at man like htis. Potentially, man is different. He is only this. That is, actually this is his potneital. The development of man according to the Law Of Seven and the Law Of Three is to try to develop this and at the same time to develop this. The lines that go across are lines that connect the different sub-enotors in their particualr development if sequence. And whenever they cross any of the lines of the triagle, they are, as it were, fed by forces which sonstantly flow in tha t triangle, also in exactly the same direction. This is the meaning of the Enneagram as man is, and that what he might become. You see where the difficulty is: This overbridging because tgere is no direct conmotion between here and here. The direction has to go via this section over to the other, coming

back to five and then following up woth seven and returning to this simply means that the emotional center is broken at a certain point and that is indictaed by this Fa of emotional. This becomes in the development, in the total development of man, Fa. That is the extension of four trying to cross five. But four cannot get to five direct. It has to go via this to eight abd then fibally reaches five. Now you have to work out for yourself what is meant by the differnt sub-conetsr; how this, starting at one has to go to four which has ab emotional quality form the instinctive to that what is emotional-physical and then reaching an intellectual finction. That I do not want to explain. You have to find out for yourself. Now, I hope you have it. How to look at man asa related to the possible developement of his three bodies as expressed in the Enneagram. There is one thing I wat to tell: why this scheme here is based on the Law Of Nine. 9x9 equals 81. 8x9 equals 72. 7x9 equals 63. 5x9 equals 54. 4x9 equals 45. 3x9 equals 27. 2x9 equals 18. There is another idea of this relation and these to figures towards none. This is nine or zero or would become one if we abart here. The difficulty now is to understand how this would function if we, instead of starting at one, we start at none as Do. Fa comes here ab this point three. Again, you cannot go by the particuhab distances as illustrated because Si Do of course is one half and Fa here is one and a half. It evens up and when the was, befrore the Tragoautoegeocrat, when it eas simply Trogo and Autoegocrat, it was divided evenly; Trogoautoegocrat meaning I eat myself then the division was in the lengthening of that note and the fith stepinder which started to function inthe way I said last week. This is man as he is now with his physical body. The second possibility of man is this here which exists and that whihc is potential. It starts at Fa. And now we describe a second circle which comes up to this Do. And agin this Fa has become Do. This is body Hedjan if it could be developed. This being

actual simply because it belongs ot the actuality of the phsyical body which stops here. This being potential because it does not exists and ohysical body whihh does exist and it is at this point at which one has gone here. Akright? This is actual as you remember. Sol La Si of Kesdjan is this. The third possibility starts at the point Do, again at Fa of the second body, which is here, this Do. So the third body is this. This again compares to a Kesdjan Body very much here. This again is the top part of the intellectual Body which is above this point which has been reached by means of this step. This here being the impermananet part of the Intellectual, this being the permanent part. This point of Fa now corresponds to the original note from where it started. And that is why for the development of the second part of the Intellectual Body, so much more is necessary to overbridge that since it enters, as it were, into a new triad. Now, in a general way, you understand how this overlapping that is indicated here is represated in thus particular circle because each one corresponds to the last half of the preceeding and the first half of the new one and this happens to be a new one by itself. So, this would be man number seven, this nu ber five, number four and this would be nu,ber ine tow and three. Now, that, in a general way, is the diagram I do not want to say too much any more about it because the way to try to understand it is sin-ly to make a drawing. Sit in front of it and try to see what are the relationships between the different points and how in how far you can understand that these points in particular, the three and the six and the nine, really do not enter than only in one because that is where the nine becomes identical with the one. This of course is the joining point of the 1428571, togehter the beginning of a scale with the Law Of Seven as represented along this circle with 142857 plus the contact with this point. And therefore, this, the impetus

Which is given for the formation of the rotation along that circumference, comes originally frim this Do when it is being sturck. In its tunr, this is the Do of the second body. This is the Do for the third body. So again, we receive any kind of an impetus for work from these three points which are in each man at the time when conditions are right for the equilibrium and the harmony between the three. That is as much as I want to say about this. I do not thibk it is important to go too much in detail for otherwise it becomes a questionof a little mathematics or maybe a little too much theory. Now, are there any questions about this.

Q: (Elliot Nelson) I have a few questions. The inner forces of the Law Of Seven, could that be represented as the Kesdjan Body?

A: No.

Q: I think I can porve it.

A: Kesdjan Body does not start there. It starts at this and it ends up there. It does not. Do you mean when it is in its own development of 142857 for Kesdjan?

Q: Yes.

A: That is right. All bodies are fed that way, not only Kesdjan. Again on here, you have it because this Do one two becomes one two here. The 142857 is sijply transferred or it is started at another point. You see, it will probably start at four seven. This is one seven! this is two seven, this is three seven, and this is four seven. So in that case, thus nu,ber five would be represented by this he e. Then the Body Kesdjan would start its own development. It would be in exactly the same rotation as 142857. This time it will start at 571428. Whenever any of the lines of the Law Od Seven cross there, ther is a certain possibility, not a necessity, only a possibility, of receiving energy. One can receive energy at such points if one is awake.

Q: I have a derivation of the three bodies here which sho that not only is it Body Kesdjan but at the same time you can include the

emotional body and the intellectual body and make all the lines connect in motion.

A: Physical body, emotional body and intellectually body are already connected.

Q: But they can be in mtoion on the picture of the Enneagram. Can I try it? Strating from Do of Physical here, Re, Mi Fa Sol La and Si. Si is on the triangle. Now Si returns but does not have to return to Do. It can symbolically return to Do but it can return to Re.

A: No.

Q: Okay, then let it retunr to Do.

A: You have to.

Q: From zero to one and then Kesdjan goes....

A: No, Kesdjan is not there.

Q: Kesdjan only starts here.

A: You cannot have Kesdjan start on the same point.

Q: Alright, let's make it down here, all the way up and down thr triangle. And now we have, due to a specisl arrangement, this goes backwards.

A: No, itx does not. The rotation is constantly like this.

Q: Well, okay. I don't want to argue with you but I would like to talk it over with you. I would appreciate it if you would show me my error.

A: When you are in that point, you are in the rotation of that going around. And the triangle goes around this way on the 142857.

Q: Yes, but this half of Kesdjan goes this way and this half goes this way and then coming back to this point.

A: No, it does not. You can make it go back if you like, but the rotation is only in one direction. Otherwise the development would be mixed up with involution. You cannot afford it. It is only one direction, that is, the positive one that is tow ads evolution. If I have that in mind, nothing (??). It does not exist in here. I have [illegible] of which part already exists.

Kogdjan has already started. I cannot go back. What would be the reason of going back? Against what?

Q: It comes out that way.

A: I can, of course, make it go back, but why? There is no reason why it should go back. There are no forces in that direction. Naturally you can turn the diagram around any way you like but that is not a dynamic quality.

Q: (Terry Owens) Mr. Nyland, how can I relate the Enneagram with the movement when we do multiplication?

A: The Enneagram is the 142857. And this becomes man number one, this man number two.

Q: I understand that and I understand how it multiplies but I mean: how can I understans it.

A: You cannot, not that way. You simply move in accordance with a law. And thw hole group moves in accordance with that law. When each person mbes in accordance to the law and is porper regarding the law, a level is establishedx between all of you, if which you then can take part.

Q: (??)

A: It is only a movement of one seven in a certzin rptation. As a movement, there are different forms of multi-lication. Sometimes in a large circle, there is a movement according to the Enneagram which at times is combinec with the triad. There are certain people that run from nine to three to six, nine to three to six. At certain times, when the 142857 are moving thy then help the person that happens to come in rhythm at this crossing point, one of them. At that moment, there is a certain exchange between those persons. There was an exercise of that kind inwhich they exchange, turn around each other, and continue. At that moment, there is a certain amount of energy coming from the triangle going into the Law Of Seven. If I want to do it theoretically, that is, for myself, for my experience, I then try to be

awake in realizing the Law Of Seven in my life, or in an actitivyt in which I am engaged. And at certain points of the Law Of Seven, I will receive energy from outsdie. That is, when I make the Law Of Seven, Heptaparaparshinokh, into the combination of that plus the Law Of Three. In the way, I make Do and Si-Do and Fa the three points of the Law of Three. So, my fundamental note, which start s out (??) becomes for myself the Law Of Triamonia. Heptaparapashinokh is simply a development of that inbetween Do and Fa in two triangles. So, the two triabgles are like a Solomon's Seal, becoming ine in the totality of the triangle at Do Fa SI-Do. So, whenever I now overbridge from Mi to Sol, I receige form the outsdie, which is represented by the triangle of the Triamonia Law, will help me to get to Sol. Whenever I receive energy in Si Do, I receie e it from the inside as a result of my work and the aim I Have in mind when I am at Do. Because of that, I am now in thibking of Si Do and when I am at Do, being inspired towards reaching the state of Bo, whoih is freedom, I receiev froom that what has accumulated, a certain form of energy which will help me to overbridge Si Do. That is, it will take away the pressure of Si Do, since that is being condensed into a smaller (??). This again is exactly the saem from of energy that reaches me by means of the triangle, as if it comes out of the houmena world, introduced iato the phenomena world. So that is how the three laws are combined. The triangle always remians in existence. Alright?

Q: (Drid Williams) Does the momevemtn that the Enneagram indicates have anything to do with sehsing?

A: No. Sensing is only a method to wake up. In waking up, tje difficulties I have regarding that as something to acquire, is subject to the Law Of Seven. Any kind of a process that I see in ordinary life and for me becomes a phenomena, any attempt, any exercise, any desire, As translated into an activity, becomes immediately subject to the Law

of Seven. I have ~~xxxxxxxxx~~ an impetus; I have something inwhich I start to understand things and I have something at which I have the possibilit of being able to seefurther, without being able to reach the next step. This is Do Re Mi in any kind of development. Them the impetus, in order to overbridge Fa, has to come from some outside condition, something really outside of myself, towrads which I have to have an open monded attitude to be effected. So, I am dependant there on other circumstances which by ~~xxxxx~~ myself long maturity, I could create. Otherwise, I will have to be dependant on the accidnetal possibility of someone else giving me that kind of shock. I have compared it every once in a while to, let's say you play the piano. And youcome to a difficult point, Do Re Mi and you cannot get furhter. And you go to a concert and hear Cassadesues and you come back with a tremendous amount of energy. This has supllied the addition whock in order to get to Sol. In Sol, again, I will become subject to the Law Of Seven. Sol La Si ~~xxxxxxxxx~~ runs also in accordance with an emotional quality of myself. You see, it is the beginning of a new triad. The second triangle is the emotional body. It is there inwhich I start to understand and wish mire and more and more for the develo ment of myself up to the point of Si Do where I again get stuck. At Si Do I have to wait either naturally for my own death or intentionally, by means of conscious Impressions. Those are the only two ways out. You were not here last week? You remember I explained about the lossening up of Si Do. It is at that point that the second triad can be formed and reached. I can reach Do, by simply, you might call it, understanding (??).. in starting a new octave with new fervor at its own Do Re Mi.

Q: (Trudy Bartel) In other words, if I am conscious enough, I should be able to fund my place exactly as it appears on the diagram.

A: It is only by being conscious in that moment that one has a certain insight. The Enneagram belongs to that insight. The Enneagram does not

belong to someone who sits in front of it and studies it. He equipment, intellectually, is just enough to see it and to see a little bit of connecting lines and to guess. When he is in front of it and he can be conscious, he will see certain things in it that otherwise he will not see. It is as if a diagram speaks and the voice can only be heard when one is in a special kind of condition of being awake. Only then it will speak in terms or in a kind of voice that can be recognized. And with that, that kind of state in which I am, I have that kind of insight which enable s me to opntinue with the Enneagram.

Q: (Roy Wilds)??

A: No, no, not necessarily. It all depends on where you are and from where you start. If I start at Do here of the physical body , before birth it is developed. Afetr birth both start. That is, there is a continuation of this from physical b ody and the beginning of this emotiona, body.

Q:?

A: 142857? It is when I am at Do and.I start on this and then I start on my rotation, in accordance ot the circumference, but it goes according to these lines. That is,when I reach that, I need a kind of energy representedby this figute. My whole aim is to get out of this actuality in the possibility of actualizin the potential.

Q:??

A: It is the impetus as given by Do. You see, here is again the question: What do I mean by this point? Do I mean the actual point or do I mean this little (?). We talked about that last week. The integral or the point? If you want to figure it out, you will have some trouble because oy can get almost anything from Heptapraparshinokh You can get six notes and then add Do to it and then you have seven. If you look at the integral, you only have six, including the Si Do. You never get out o f it. If you take the integrals by temselevs, then yo

you can bring it up to nine and the Do would make it ten. It is very complicated. It is dependant entirely how you start with the original measurements. When you once establish that, then of course you have a certain framework. If I make this nine, it cannot be one.But if I make it a Do, it could be one. So, in one of the schemes, it is Do Re Mi and then this becomes Fa. In the other, It is Do Re and I cross this and I do not take anything because it belongs to the triangle. I come here to Do Re Mi Fa. You see, it is completely mixed up when I have a different kind of measure.

Q: ??

A: It crosses at two points.

Q: ??

A: It crosses here and it crosses here. No, the triangle does not be long to the instinctive, emotional and intellectual. It is apperate. It is superimposed. That is why I start with that as the original concept of life. It has nothing to do with the phenomena which expresses life. The phenomena is only 142857. The concept of life is 3 6 9. When this starts to operate, it comes in contact with the triangle. The triangle is like infinity; always existing. 142857 is finite.

Q:??

A: From one to four, you do not get it. You get certain things by which you are inspired in wanting to wontinue. For instance. I am here in physical and I realize certain things about myself. I wish to develop. I need a wish to develo. I have to go back again to my physical center in order to that, to see what it is like. For that, I need intellectual help. I have to go to intellectual center. In intellectual center, this line is an important one. It estab-lishes a relationship between my intellect and my physical. But, in order to make this continuous in rotation, I need now emotional center.

With this emotional energy, I have almost completed the possibility of circling around one, unless I go here with the intellectual part which is emotionally colored. Agaain, I have to touch this intellectual center, this physical cenetr and this emotional center intwo points. One is on a high scale. I do not want to explain more about it. I am telling you now, in general, in what direction you have to think. And I do not want to do that thinking. I do not want to explain it. I have already said there are definite differences in these points, in accordance with whatever the totality is, which happens to be my physical center. And this being a sub-center colored in accordance to whatever joins. Whatever is the quality in yourself, that what you need at a cert in point of work, you will have to find out for yourself. There may be unsurmountable difficulties in your head. Then your work will be here. There may be intellectually a great deal of energy that will help you to go one four two. And then before you get to your head, you will have a terrible time. But there may be others who have this established and then have a great difficulty in this. Now tocomplete: after this has turned around sixty degrees, this has become Sol of the Kesdjan Body. It starts here, which is the equivalent of four and therefore it starts 428571. You see? Soy in relation to this, it is one seven. In relation to this it is four seven. Otherwie it is exactly thr same: A big opneing between this where there is no connection thean only via this, as my emotional body, is not able to understand. In order to reach from this emotional part which I strike here, I have to go back to my physical in order to reach my intellectual You understand it? It is a very interesting thing.

Q:??

A: It is here illustrated. I can not talk to me feeling, no spiritual language. I only talk thru my body. It is my body that manifests feelings as well as thoughts. The meeting ground is on my body here. That is the point. Then I [illegible] and via that

intellbt, I can go back to the emotional.

Q: (Trudy Bartel) Actually, a three dimensinal model would make it easier.

A: It would be easier simply because hhis plahe would come up. It does not really matter. Scematically, it is exactly like this. (??) ... superimposition of this last intellectual part which simply superimposes on another. Yousee, this here is already a body. So therefore, this development is quite far away from the original physical. At the same time, it is superimposed when I stand here.

Now, enough? Shall we talk about something else? About real work maybe? Look at it every once in a while. Durin g the summer, try to rmemebr certain things lkke this that we have talked about. And sometimes it will make you swim a little bit because it is confusing. I know it is oinfusing. At the same time, if you can get something that is a little bit more clear, that has a certain relation and where you see that there is a perfectly good right for a thing to be in existence. And when it represents ideas, as we talk abput them, that there is a good tight for ideas to exists and that they belong to a very definite place regarding the possibilities of the development of man. For that reason, it cannot return to its source Elliot. It has to come back. You know, it dies very slowly. Now, questions about tasks.

Q: (Mae Ripps) ... which I tried to take one day and I slowly....?? ... establish something different in myself. ... trying to make impressions... And I tried to get away from other things that where going on in my head that take me up all the time. (??) Last week, I was able to maintain a while day. And I was able to pick it up several times during the day. And it was different from the first day because the one thing that stood out was that there was a great

difference for me in the two states. (??) Iwas able to extend it longer but it was not as intense as the first week. I was able to keep it going. And at the end of the day, I felt very tired. ???? Then when I tried to do it this week, there were a couple of strange experiences. I think because it was such an effort ..??? and I was afraid to start again. And I got tired or seemed to be tired . I was going to start on Friday and I prepared the night before. ??? I tried a number of tines and it was a terrible strain. I had togive it up and it was a black day for me. ??? I felt frustrated but I just could do nothihg more.

A: How was the next day?

Q: I was not able to find enough energy or desire. I was afraid to start the task again/ (???)

A: Are you afraid of getting tired?

Q: Iwas afraid of all the energy that I had to put into it because it meant that ???

A: But why couldn't the energy be pbtained from some other source?

Q: I don't know.

A: Why should you be under that kind of pressure?

Q: My mind took over and there was really a feeling of ???... rebellion or something which made it very difficult for my body. ????

A: Did you suffer?

Q: It was a terrible day. It was miserbale. ?????... thought maybe I could gather myself together.

A: I think you have to do it much simpler than you have done it.

Q: Yes, but yesterday was completely different. It was easier. I felt very light, very airy, almost as tho I..??? And all of these, my ordinar wo ld, my ordinary work ?? everything seemed very unimportant. I felt very free, very light.???

A: Then we continue for another week. And only on those days, when [illegible]

have that attitude, can you continue. As soon as you discover that it is too heavy, you have to let it go. I am interested in the experience as such that for you it is successful. When it is a terrible drain on you, a strain in many ways, you must not try it because there is absolutely no sense in it. You understand what I mean? Look at it much simpler, as if it is enjoyment, as if it is something that is new. It is not ??. A little bit of that and then there is no sense in life.

Q:??

A; You do it again in that same way and, as I say, do not make it too complicated for yourself. And do not feel sorry that you cannot do it; accusin gyourself that you cannot do it. There are a variety of different reasons why you cannot do it. And, for that reason, whenever you can do it, you are under a double obligation to do it right; to keep on that kind of a level of real interest.

Q: Should I do it only one day?

A: No, when in the morning you start and you real ie you can do it, then you can conitmue. If it is already dark to start with, leqve it.

Q: ??

A; Yes.

Q: ??

A: Quite right. And you know in the beginning of the morning, you know that that day might be a good day. Otherwise, May, you see, you become too heavy and it is not possible to do it. Work must not be carried that way, as if it is that kind of a burden. There is an inside struggle which one wishes to work with. And I face it much more from the stand point of having a real interest in it thant just consider it as a drag that I have because so and so wishes it.

Q; Well, the only thing that I wonder about is the let down.

A: Do not wonder about it. It is very clear. If tomorrow is a good day: yes; if it is not a good day: no. No further discussion about

that. Don't you see? It is as simple as that. I take it; fine; I cannot take it; I am sorry. This week work in that way. It sounds as if I do not want you to make a struggle. In reality, you will make a struggle. But you have to maintain it when you once say yes; that you have to maintain it for the rest of the day. Alright. You try.

Q: (Richard Wachtel) Two weeks ago, I was given a task of every day, eating only three meals a day. And I eat, I would eat only half the meal.

A: Now I understand why you w nt to report on it. Don't you understand it? You din't like to have half a meal.

Q: I hated it.

A: Alright Dick. Let's hear.

Q: In general, I would like to divide it into two parts. The first part in general. Many of my attmeots wee hard, some not so hard and some I cheated a little and some I did very conscientiously. My efforts varied depending on my state and my conditions. Most pf them are not worth reporting on.

A: Then do not report.

Q: But there were three circumstances....

A: Only report when it is good, even if it is only once.

Q: I would like to report on that where I really succeded and that where I really failed.

A: No, I am much more interested in the inbetween. The really failed is out because you will never do it. The really done isalright but it i finsished. Inbetween there is a possibility of doing something that at the present time was not entirely right. There is your change. You see, the half way, the almosy successful, those are the times you have to now improve so that you actually become successful in that. If it is only five of that kind; alright, make it five. But if it is one good one then that is not enough. One bad one - not enogh.

But if there are seventeen, or how many there are, half way ones, then make three, four, five good ones out of that. So you have to attack it that way because you cannot see in that what is 100% good what was opposing. In that what was 100% bad, you do not see what is good. But when you have a mixture of the tow, you can see what is an obstacle that prevents you from 40% being right and 60% wrong. You understand what I mean by that? Then that is importnat to report on.

Q: I really was intending a different report.

A: No, do it the way I said. I am not interested in the success of a task. I am interested in findin gout where the task whet wrong. But now we do not have to do it with half meals. You can eat now.

Q: Something in me says: Good. I want to because I really was hungry.

A: I hipe you are hungry for the right thing.

Q: Yes, but something else says maybe because I hated it so much it is good.

A: That is true, but a little bit in the same direction as Iodine must be good because it burns.

Q: I don't understand.

A: Iodine must be good because it burns; therefore it must be good medicine. It does not go together. Why should it?

Q: It is something to struggle with.

A: Yes, that is right, That I can see. But the question is How good is it regarding being awake. How much did it help you, this so-called not liking it, to try to be awake or did it take you up in such a way that you hated it without waking up?

Q: I really woke up [redacted] once.

A: Yes, you see, so the rest is not good. It is wasted. Too bad you wasted hate. Yiu wasted hate. Only once you woke up. Only once you had a result that was desireable. And onve you reached a point that was necessary and for which the task was given. All the rest was a

change of behavior.

Q: Do you think that it was too much for me?

A: No, I don't think so. I do not think that you thought about it. You forgot the purpose of the task.

Q: I tried to rememeber but I couldn't.

A: How?

Q: I tried to think in terms of words, to remind myself : Why am I doing this? Look at all the good food I am throing out.

A: That is what I call impartiality. Please define for me what you understand by work.

Q: Work is the sruggle in myself against habits or opposing that which I like.

A: No.

Q: Struggling in myself against habits for the creation of a certain energy which will crystallize and form something solid which is expressed asbeing awake.

A: No, you would not pass. I am sorry. Work is forthe sake of being conscious. Ot I sometimes say: Work is for the sake of waking up. What the result is of that waking up state, is a different matter. But when I say I want to struggle against certain things that I have or that I want to oppose it or to cause firction or have something I hate or certain things that is disagreeable or that may create something unfamiliar in me because I break a habit: All that is no quarantee that I WAKE up.

Q: I understand this.

A: then you must tell me if you understand because I asked you what work is.

Q: I realize that to wake up is the only thing that is of primary importance. And that without waking up, none...

A: Yes, but why didn't you say that?

Q: I sort of did in my own way.

A: Then your way is not my way.

Q: Yes, obviously.

A: You did not even use the word awake. You didnot even use the word sleep. You were talking about some kind of opposing energy in some form or other.

Q: Well, I was trying to dexcribe actually what I feel.

A: That is what I do not want. There is only one desciption of being awake. That is: I am awake. It is the only description of work. Nothing else. And I again and again warn you for this difficulty of trying to use my head, to decribe with my mind, my feeling, to ffel it. And it has nothing to do, I assure you, it has nothing to do with work. The effort is for me to see myself as I am, impartially, at the time when that happens. That is all there is to the effort of trying to wake up out of the sleep I am in. How it is reahhed, is still another question. This is the aim: That I want to become conscious, that I want to see myself as I am. In order to do it, I have to have towrads myself a complete integration of that what is me. I want to have in myself a fusion of my mind, my feeling; and my sensing apparatus, into one, reaching at that kind of level, in this unoty, something that is a different kind of being. That I call a state of awareness. And I wake up in Order to produce awareness. I stir in my sleep. I start to more or less move around, open my eyes a little bit. This is my attempt at self-observation. When I now opne my eyes fully and become aware of myself living, I am awake. When I coninue my awakeness, I am aware.

Q: Would you say that again?

A: When I try to wakeupp I start to observe, open my eyes half way. I become cognizant of that, that I exist. When I making the attempt of fusion if myself, all of me being present to something else outside of myself as it were, then I am awake. When I try to continue my state of awakeness then I am aware. That what becomes aware is that

what is my I or the beginning of my I. It is the difference betweeb I and it,It is still myself also mechanically performing and manifesting. It is not, in itself, awake. It is mechanical, performing unctions as if it is a servant.

Q: Under the direction if I?

A: I has then become master and the master is awake. So I use my body in order to combine it in a harmonious way, as meuh harmonious as I can make it, in this, it creates entity. This fusion takes place at the c mmand of something that really wishes to be awake. It then, as it were, comesback to that what originated the desire for fusion to what what has given that command. And because of the fact of that fusion, I receive food. Too complicated? Next time whenever you sit in front of a meal, you sit quiet, and you close your eyes as if you pray. Yourelax your body and say to yourself: I am awake. And you make thne an attempt at waking up to what you are doing then. Alright?

Q: How many times? Can you please make it more specific?

A: No but you can make it more specific if you wish. First you sit in front. The you pick up your fork. You wait before you put the fork to your mouth.

Q: You mean when I am eating?

A: Every time, the moment when it happens to you, that you happen to think about it, you change it into that kind of command.

Q: Anytime that I think abou t it?

A: Yes, it w ill be too much.

Q: It will be too much?

A: Yes because you will start out and you certainly will have good intentions and as soon as you start eating, especially when you are hungry, you will forget. And thwn when you remember it again, you must make that attmept. Again you will lose it. After ten minutes maybe you will remember it. Again you have to make that attmept during the meal, as often as hou can.

Q: Only during the meal? What about other times?

A: It is already bad enough. It is terribly difficult Pick and e- tended over a week, I really think it is enough.

Q: Many times durin g the day I remember the task of using excess energy to wak up. I still do it. Is that wrong?

A: It is so much gravy.

Q: I don't know what yo think of that.

A: So much to the good.

Q: (Marilyn Gillis) I was g ven a task to try to be aware of myself as I washed the baby. The ~~xxxxx~~ second tine I reported on it, you told me not to report on it. (??) So I did thetask for a second week (??) I woke up four times and that was all.

A: Are we now at that point? or did you do it another week?

Q: Well, the following week, you told poeple at the meeting that of they have a task they should not do it.

A: So you didn't do it?

Q: Well I don't want to say that I didn't want to do it.

A: No, I said: Did you do it?

Q: I couldn't do it.

A: Four times out of seven. It is not so bad, is it?

Q: Well, the first time I did it I thought I wasn't good.

A: How much awake were you for yourself as a realization of being aware?

Q: The length of time?

A: No, such times when you say four times I was succesful: how successfu How much succesful were you? Dp you remember the times?

Q: Well, I remember one. I saw myself as I touchedmy son's head.

A: Good, that you remember.

Q: Right now, I can' t remember the others.

A: Then you must do it again. But you try to make it at least six

Miss Marilyn.
Q: I will do it again. I notice that I have a lot of (??) I say to myself: Be awake. and then I sort of can tell I am going to have an opportunity but my body rebels against it.
A: It should not because nothing is involved. You body is quite well apt to take a command form your head if it is strong enough. Your interest has to be strong enough. Your body will follow. It will not go against such a command. If you leave it alone, the body will follow its own intelligence. But if you intentionally, with your mind say: Do this, do that, your body will respond. I am sure about that. Before you start prepare a little bit. When I say a little bit, that is, put yourself as well as you can in that kind of a state where you want to do the task. (???) that you actually want to do it as if (???)
Q: I will prepare myself. Thank you.

Q: (Bruce Arcieri) (Completely inaudible)
A: It is a question of preparing. You see, I am afraid you do not prepare. You do not think about it as something important. And you do not have the proper attitude towrads it and that is why you cannot do it. Therefore, if in the morning, you can think about that: the necessity of wanting to do a task for a definite reason, for yourself. Of course, after all, it is the sole reason.
Q: I tried to do it. It is a question of time right now. (???)...up I gave up smoking.
A: I would got up a hlaf hour earlier, try to visualize myself during the day regarding that task. And then simply prepare myself by becoming quiet, by trying to get hold of myself, by that kind of collecting, to put myself on a certain level. With that level, I go back into my ordinary life. But I have to be seriousabout that, much more in the sense that I do not want to fail. If you make up your mind that you do not want to fail, you will not fail. I am quite sure about that. But

if you remain a little wishy washy and say: Too bad I cann t do it, It will not help you. You have got to be very strict with yourself that you want to do the task. Then you will do it if you really want to do it but you have to make up your mind before hand. And then your attitude ahs to be correct. You have to see that the task is an essential necessity fo r you; that by means of the task you want to reach something. It is necessary for you to reach that. This is a question of taking care of your life; the importance of work; to put work itself in the proper place regarding your present life; to really have a wish to want to work in order to be in l ife what you are at the present not yet or very little. And if that desire is there, then I will turn over any kind of a stone or, how do you say, turn hell into heaven. But I must wish it. If I am not serious about that, I never will do a task. I will never consider the possibility of ever evloving towards something. But this you have to do by yourself. And on that, you do not have to report. You can report on the results of the task. So, as I say, it is up to you to make that task better than you have done. You msut not accept for your own self that you cannot do it. It is not right.

Q: (Something abiut not smoking)

A: No, that is where, of course, you diluted it. That is why I do not want to change it. You cannot just simply say it is too much. It is not too much. But you have not made the proper atempt for that. You substitue that by, let's say, not smoking and so forth. We do it for one week. After you have tried what I told you, and you still cannot do it, we will assume that you cannot do it and that you do not have the energy or even the desire for it. Then we will change the task, but notuntil then. Alright?

Q: ??

A: Half hour is enough. A half hour because in an hour you will fall asleep. More than enough. Even that already is quite long.

Try it and see if that kind of..

Q: What should I do about smoking?

A: Continue.

Q: I habe already stopped.

A: Then start agaon. Do not mix things up. Simple things only but that 100%. Do not try ot lose yourself in also doing additional things or to try to prove to yourselfthat you are bigger. No, very small things but then absolutely correct in every way. You will get much more satisfaction to do it even if it is small. As soon as you want to do larger things, undertake this or that, very good, but step by step, because we are children. We cannot do things too big for ourselves. The appetite may be there bu I cannot digest it.

So, we stop for tonight. Same time, same place, same hour, same people. Good night everybody..See you next week, I hope.